THE ORDOVRE AND DOCTRINE OF THE GENERALL

Fast, appointed be the Generall Assemblie of the Kirkes of Scotland. Halden at Edinburgh the 25. day of December. 1565.

Ioel. 2.

Therefore also now the Lord sayeth, Turne yow vnto me with all your hart, and with Fasting, and with weaping, and with murning.

IMPRENTED AT EDINBVRGH BE Robert Lekpreuik. Anno. 1574.

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THE SVPERINTENDENTES, MINISTERS AND COMMISSIONERS of Kirkes Reformed within the Realme of Scotland, conuened in the Generall Assemblie, at Edinburgh, the 25. day of December 1565. To all that trewly professe the Lord Iesus within the same Realme, or els where, wishe grace & mercie from God the Father, & from his onely sone our Lord Iesus Christ, with the holy Spirite.

THe present troubles being somewhat considered, but greater feared shortly to folow. It wes thought expediet (dearly beloued in the Lord Iesus) that the whole faithfull within this Realme, shuld together, & at one tyme prostrat them selues before there God, craving of him pardone and mercy, for the great abuse of his former benefites and the assistance of his holie Spirite, by whose myghtie operation we may yet conuert to our God, that we prouoke him not to take frome vs the lyght of his Euangle, whiche he of his mercie hath caused so clearely of laite dayes to shyne within this Realme.

But becaus that suche publicte supplicationes require alwayes fasting to be ioyned therewith, and publict fasting craueth a certane tyme, and

certaine exercyses of godlines then to be vsed with greater straitnes then at vther tymes.

The whole Assemblie after deliberation, hath appointed the secund Sonday of Maij, and the third, nixt following the date of the said Assemblie, to that mosse necessare exercise (as tyme now standeth) of publiet Fasting. And further did requyre the same to be signified be all Ministers to their people the sonday preceading ý said secund sonday of Maij. But least that the Papistes shall think that now we begin to authorise and praise that which some tymes we haue reproued and dampned in them. Or els that ý ignorant who know not the commoditie of this most godlie exercyse, shall contempne ý same. We haue thought expediet somewhat to speak to the one and to the vther. And vnto the Papistes first we say, that as in puritie of consciece we haue refused their whole abhominationes, & amongest the rest, that their superstitious and Phantaticall maner of Fasting. So even vnto this day do we continew in the same purpose, boldly affirming that their fasting is no fasting that euer god approued, but that it is a deceauing of the people, and a meare mocking of god, which mosse euidentlie will appeare. If in the scriptures we searche what is the richt end of fasting, what Fasting pleased God, and which it is that

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his soule abhorreth. Of fasting in the scripture we find two sortes, the one priuat, the other publict. The priuate is that which man or woman doeth in secrete, and before their God, for suche causes as their owen conscience beareth record vnto them. As Dauid during the tyme y his sone which was begotten in adulterie, was struken with mortall seicknes, fasted, wept, and lay vpon the ground, because that in the seicknes of the Chylde he did considder Godes displeasure against him self, for the renouing wher of he fasted, murned, & prayed, vnto such time as he saw Gods wil fulfilled, by the awaytaking of the Chylde. Priuatlie Fasted Anna, wyfe to Elcana, euen in the verray solempne Feastes, during the tyme of her barrennes. For she wept, and eat nothing, but in the bitternes of her hart she prayed vnto the Lord, nether ceased she from sorow and murning, vnto suche tyme as Eli the hie Preast, concurred with her in prayers, by whose mouth after that he had herd her petifull complaint, she receaued comforte.

¶ Of this fasting speaketh our Maister Iesus Christ in these wordes, when ye Fast, be not sowre as the Hypocrytes, for they disfigure their faces, that thay may seme vnto men to fast. But thow when thow Fastest, annoynt thy head, and washe thy face, that thow seme

not vnto me to fast, but vnto thy Father which seeth in secrete, and will reward the openly. Of the same no dout speaketh the Apostle, when ý he sayeth, defraude not one another, except it be with consent for a tyme, that ye may giue your selues to fasting and prayer. To this priuat fasting, which standeth chiefly in a temperate dyet, and in powring furth of our secrete thoghtes, and necessities before God, can be prescriued no certane rule, certane tyme, nor certane ceremonies, but as the causes and occasions why that exercyse is vsed ar diuers (yea, so diuers ý seldome it is that many at ones are moued with one cause) so ar dyet, tyme, togethér with all vther circumstances, requyred to suche Fasting, put in the libertie of them that vse it. To this fasting we haue bene faithfully and earnestly exhorted by our preacheours, as oft as the scriptures which they entreated offered vnto them occasion. And we dout not, but the godly with in this Realme haue vsed the same as necessitie crayed, albeit with the Papistes we blew no trúpettes, to appoint thereto certane dayes.

The vther kynd of fasting is publict so called, because that it is openly awowed, some tymes of a Realme, some tymes of a multitude, some tymes of a Cietie, and some tymes of a meaner company, yea, some tymes of particulare perso-

nes,

nes, and yet publicklly vsed, & that for the welth of a multitude. The causes thereof are also diuers, for some times the feare of enimies, some tymes the angrie face of God punisheing, some tymes his threatning to distroy, some tymes iniquitie deptehended that rightly before wes not considered, and some tymes the earnest zeale & some beareth for preseruation of Godes people, for aduancing of his glorie, & performing of his worke, according to his promes, moue mē to public Fasting, confession of their sinnes, & solempned prayers, for defēce against their enimies, recouering of Gods fauoures, remouing of his plagues, preseruation of his people, & setting fordward of that worke which he hath of his mercy promysed to finithe, as in the subsequent probationes euidently shall appeare.

When Messingers came to Iosaphat saying. There commeth a great multitude against the, from beyond the sea, out of Aram (that is Syria) &c. Iosaphat feared, and set him selfe to seake the Lord, and proclamed a Fast throughout all Iuda, and Iuda gathered them selues together, to aske counsall of the Lord, they come euen out of all the Cieties of Iuda to inquyre of the Lord. And Iosaphat stoode in the Congregation of Iuda, and Ierusalem in the hous of the Lord, before the new court. And all Iuda stoode before the Lord with their yong ones,

their wyues and their Chyldren. And Iosaphat said, O Lord God of our Fathers, art not thow God in heauen, and regneſt not thow in all Kingdomes of the Heathen? And in thy hand is power and myght, & nane is abill to withſtād thee. Haſte not thow our God caſt out the inhabitantes of this land, before thy people Iſrael, and haſte giuen it to the ſead of Abrahā thy freind for euer? &c. But now the Ammorytes, and Moabytes, and the mont Seir, ar come to caſt vs out of thy poſſeſsion? O Lord our God ſhall thow not Iudge them?

In vs there is no ſtrenth to ſtand, againſt this great multitude, that commeth againſt vs, neither knowe we what to do, but vnto the ar our prayers bent. &c. Of this hiſtorie we haue the firſt cauſe of publict faſting, and the ſolempnitie thereof ſufficientlie prouen. For the feare of ennemies compelled Iosaphat to ſeak the Lord, he knowing him ſelf burdened with the care of ȳ people, exhorted them to do the ſame. They from all Cieties and quarters repared to Ieruſalem, where upon a ſtatute day the King and the people, yea, wyues and children preſented thē ſelues before the Lord, in his holy Temple, exponed their neceſsitie, implored his help againſt that enraged multitude, that alwayes wes ennimie to Gods people, and gaue oppen confeſsiō of their owen weaknes, leaning only to the pro

ones and protection of the omnipotent. Which example, we and euerie people lykwyse assured, may and ought to follow in euerie point. This only excepted, that we ar not bound to cõuene at any one appointed place, as they did at Ierusalem. For to no one certane and seuerall place is that promes made, that then wes made to the Temple of Ierusalem, whiche wes, that whatsoeuer men in their extremitie shuld aske of God in it, God shulde grant it from his holy habitation in the heauen. Iesus the Messias the looked for, whose presence wes sought in the mercy seat, and betuix the Cherubines, is now entered within the Vale, that is in the heauen, and there abydeth only Mediator for vs, vnto whome frõ all the coastes of the earth, we may lyft vp oure handes, direct our prayers, supplicationes, and complaintes, and be assured that they shalbe receuued, in whatsoeuer place we conuene. And yet in tyme of suche publict exercyses, we wolde wishe that all men and wemẽ shuld repare to suche places as their conscience may be best instructed, their faith moste edified repentance moste liuely sturred vp in them, and they by Gods word may be moste assured that their iust petitions shall not be repelled. Which thinges can not be done so liuelie in secrete, & priuat meditation, as that they are in publict as-

semblie, where Christ Iesus is trewly preached, & this muche shortly for the first head. Of the secund, to wit, that the angrie face of God punishing, ought to driue vs to publict Fasting, & humiliation of our soules before our God, we haue two notable examples, the one written in Iosua, who hearing & vnderstanding, that Israel had turned the back before the Cananites and the Elders of Israell, rent their clothes, fell vpō their faces before the Arke of the Lord vnto ȳ nyght, and caste dust vpon their heades, in signe of their humiliation and deiection. The vther is expressed in the booke of the Iudges, where, Israell being cōmanded by God to fight against Beniamin, becaus that they manteaned wicked men that deserued death, loste the first day twē tie thousand of their armie, and the secund day eightene thousand. At the first lose they were lyghtlie touched, and asked counsall if they shulde renew the battell, but at the secnnd ouerthrow, the whole people repared vnto the hous of the Lord, sat there, weapt befoir ȳ lord, & fasted that day vnto the night, for then begā they to considder Gods angrie face against thē.

In this last historie there appeareth iust cause why the people shulde haue rune to the onely refuge of God, becaus that their first armie of fourtie thousand men wes vtterly distroyed.

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But what iust occasion had Iosus so lamentable to complaine, yea, so boldely as it wer to accuse God, that he had deceaued him in that, that agaiust his promes he had suffered Israell to fall befoir their ennimies. Wes the lose of threttie mē (no mo fel that day in the edge of ỳ sword) so great a mater, ỳ he shuld dispair of any better sueccesse, that he shulde accuse God that he had brought them ouer Iordane, and that he shulde feare that the whole armie of the Lord shuld be iuueroned about, and consumed in the rage of their ennimies, yea, if Israel had only looked no further then to the lose of the fourtie thousand men, they had bene but feable Soldioures, for they had sufficient strenth remaning behinde, for what were fourtie thousand, in respect of all the Ttybes of Israell? Nay, nay (deare brethrē) it wes an vther thing then the present lose, that terrified and affrayed their cōsciences, & made them so effeminatly (so wolde flesh e iudge) to complaine, weap, and howle before God, to wit they saw his angrie face against them, they saw his hand fortifie their ennimies, and to fight against them, whome both he had cōmanded to fight, and had promysit to giue thē victorie. For euerie cōmandemēt of God to do any thing against his ennimies, hath included within it a secreit promes of his godly assistāce, ỳ they fand

not in the

beginning of their interprises, & therefore they did considder the fearcenes of his displeasure, and did tremble before his angrie face, whose myghtie hand they fand to fight against them, and that wes the cause of their dolorous complaintes, and fearefull crying before their God. What wes the cause that God delt sa fremmedly with the one, and with the vther? We may perchance somewhat speak, when that we shall entreat of the frutes of fasting, and of those thinges that may holde back from vs the asistance of God, euen when we prepare vs to put his cõmandement in execution. The thrid cause of publict fasting, is Godes threatninges pronounced, ather against a multitude, or against a persone in particulare. Of the former the exemple is Ninive, vnto the which Ionas cryed, yet fourtie dayes, & Ninive shalbe distroyed, which vnpleasing tydinges cũming to the eares of the King, he proclamed a Fast, he humbled his owẽ soule, yea, euen in sackcloth, and sitting in the dust, he straitly commanded reformation of maners in all estates, yea, and that signes of repentance, of terroures, and feare shald appeare, not only in men & wemen, but alsò in the brute beastes, from whome wes all kynd of nurishement commanded to be withdrawen, to witnes that they feared aswell Godes Iudgementes to fall

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vpon the creatures that serued them in their impietie, as vpon them selues that had prouoked God to that hote displeasure. Of the vther the example is maist notabill (maist notable we say) because that it fell in a wicked man, to wit, in Achab, who by instigation of his wicked wyfe Iesabell, saulde him self to do all iniquitie. And yet when that he herd the fearefull threatnings of God pronounced by the Prophet Elias, against him, against his wyfe, and hous, he rent his Royal garmentes put on Sackcloth, sleipt therein, fasted and yeed bair footed, what ensewed ỳ one, and the vther, of these we shal after heare.

The fourt cause of publict fasting and mourning (for they two must euer be ioyned) is iniquitie deprehended, that besoit wes not rvghtlie considered. The testimonie whereof we haue in Esdras, after the reduction of the captiuitie, & that the Temple & the work of ỳ Lordes hous wes stayed. It wes showe vnto Esdras, ỳ the people of Israell, ỳ preastes and the Leuites wer not seperat from the people of the Nationes, but that they did according to their abhominationes, for they maryed vnto them selues, and vnto their Sonnes, the doughters of the Cananites, the Phersites, Hithetes, Iebusites, Ammorites, Moabites, and Egiptiens, so that the holy sead wes mixt with prophane Idolaters,

which thing being vnderstand, & more deeply considered, then it wes before, for then Esdras saw iust cause why the worke of the Lord prospered not in their handes.

This considered, we say Esdras taking vpon him the sinne and offence of the whole people, rent his clothes, and pulled furth the heares of his head and beard, sat as a man desolate of all comfort, till the euening Sacrifice, and then rysing, he bowed his kneis, and streached furth his hand before the Lord, and made a most semple and humble confession of all the enormities ỳ wer committed be the people, aswell before the captiuitie as after their returning, & ceased not his lamentable complaint, vnto suche tyme as a great multitude of men, wemẽ & children moued by his example, weapt vehemẽtly, & promysed redres of that present disordour & impietie

Of the last cause of publict Fasting, to wit, the zeale that certane persones bear for preseruatiõ of Gods people, for aduancing of his glorie, and performing of his work accordig to his promes. We haue sxamples in Mardocheus, Daniel, and in the faithfull assembled at Antioche. For whẽ that Mardocheus herd of that cruell sentence, which by the procurement of Haman, wes pronounced against his Nation. To wit, that vpon a day, statute and affixed, shulde the Iewes in all

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the prouinces of ý King Artaxaſſes be deſtroyed, olde and yong, men and women, and ý their ſubſtance ſhulde be exponed in pray. This bloody ſentence we ſay being herd, Mardocheus rent his clothes, put on ſackcloth and Aſhes, paſt furth in the middeſt of the Cietie, & cryed with a great and bitter crye, and cõming to the Kinges gate, gaue knowledge to Eſter what crueltie wes decreed againſt the Nation of the Iewes, willing her to make interceſsion to the King, in the contrare, who after certane excuſes ſaid. Go and gather all the Iewes that ar in Suſan, and faſt for me, eat not, nor drink not, thre dayes and thre nightes, and I alſo, and my hãdmades ſhall lykwiſe faſte, although that I ſhuld periſhe. In this we may clearly ſe that ý zeale that Mardocheus had to preſerue the people of God, moued not onely him ſelfe to publict Faſting, but alſo Eſter the Quene her maides, and the whole Iewes that herd of the murther intended, & moued Eſter alſo to haſart her lyfe in going vnto the King without his cõmãdemẽt.

Of the ther, to wit, that the earneſt deſyre that Godes ſeruandes haue that God will performe his promes, and manteane the worke that he hath begunne. Example we haue in Daniell, and in the Actes of the Apoſtles. For Daniell vnderſtanding the nõber of the yeares

foretolden by the Prophet Ieremie, that Ierusalem shuldly waist, to haue bene completed in ye first yeare of the Reigne of Darius, turned him selfe vnto God, fasted, humbled him self in sack cloth and Ashes, and with vnfeained confession of his owen sinnes, and of the sinnes of the people, he vehemently prayed: That according to the promyses, some tymes made be Moyses, after rehearsed by the Prophet Isay & Ieremie, he wolde suddingly send them delyuerance, & and that he wolde not delay it for his owen name sake.

When the Gentiles began to be illuminated, and that Antaochia had so boldly receaued the Euangell of Iesus Christ, that the Disciples in it first of all tooke vpon them the Name of Christianes. The principall men of the same church, thrusting no dout that the Kingdome of Iesus Christ shuld further be enlarged, and that the multitude of the Gentiles shulde be instructed in the right way of Saluatiō, fasted and prayed, & whill that they wer so exercyſed, charge wes giuen, that Paule and Barnabas shuld be seperated from the rest, to the worke whereunto God had called them. &c. Of these former Histories and Scriptures, we may clearly se for what causes publict fasting, and generall supplicationes haue bene made in the Churche of God, and

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ought to be made when that euer the lyke necessities appeare, or occasiones are offered. Now let vs shortly heare what comfort and frute ensewed the same. For the ennimie, yea, the murtherer of all godly exercyse is disperation, for with what corage can any man with continuace call vpon God, if he shal disperatly dout: whether God shall accept his prayer or not? How shall he humble him self before his Throne? Or to what end shall he confesse his offences? If he be not perswaded, that there is mercy & good wil in God, to pardone his sinnes, to accept him in fauour, and to grant vnto him more then his owen heart, in the middest of his dolour can requyre or ymagine.

Trew it is, that this vennome of disperation, is neuer throughly purged from our hearres, so long as we cary this mortall Carcasse. But yet the constant promyses of our God, and the manyfolde documentes of his mercy and helpe, showen vnto men in their greatest extremitie, ought to animat vs to follow their example, & to hope for the same successe ý they haue gotten aboue mannes expectation. Iosaphat, after his humiliatiõ and prayer obtened the victorie, without the lose of any of his Soldioures, for ý Lord rased Ammon and Moab, against the inhabitantes of Mont Sein, who being vtterly destroy-

ed, euerie one of the ennimies of Godes people lyft his sword against another, till that, of that godles multitude, there wes not one left aliue, Iosua and the Israelites after their delectiõ, wer conforted againe. Niniue wes preserued, albeit that Ionas had cryed destruction, yea, Achab notwithstanding all his vngodlynes, loste not ỳ frute of his humiliation, but wes recompensed with delay of the vttermoste of the plagues, during his lyfetyme. The murning of Esdras wes turned in ioy, when that he saw the people willing to obey God, and the work of the hous of the Lord to go fordwart. The bitter crying of Mardocheus, and the panefull fasting of Ester, were aboundantly rewarded, when not onely wes the people of God preserued, but Haman their mortall ennimie wes hãged vpon the same gallous that he had prepared for Mardocheus.

Daniell after his Fasting, confession & prayer, gat moste notable reuelationes and assurance, ỳ his people shuid be delyuered, yea, that in all extremities, they shuld be preserued, till that ỳ Messias promysed vnto them shuld come, and manifestly showe him selfe. And the godly of Antiochia were not frustrate of their comforte, when that they herd how potently God had wrought amongest the Gentiles bythe ministerie, of Barnabas & Paule, so that we may boldly conclude, that as God hath neuer dispysed the

petitiones of such as with vnfeaned hertes haue sought his cõfort in their nedesities: so will he not send vs away emptie & voyde, if with true repentance we seek his face. If any wolde aske in what extremitie we find our selues now to be that heretofore we haue not sene. And what ar the occasiones that shuld moue vs now to humble our selues before our God, by publict Fasting, more then that we did in the beginning? When this Euangell wes now iust offered vnto vs, for then by all apperance, we and it in our persones stoode in greater danger, then we do yet. We answer, that the cause are mo then for greifof hart we can expresse. First, because that in the beginning we had not refused Godes gifes, but contrary wise with suche feruencie we receaued them, that we culd beare with no kynde of impietie: but for the suppresing of ý sams, we nether had respect to frends, possesiõ, land or lyfe, but all we put in hasard, ý Godes treuth myght be aduanced, and Idolatrie might be suppressed. And therefore did our God by the mouth of his Mesingers, in all our aduersities, assure vs that our enimies shuld not preuale against vs, but that they shulde be subdewed vnder vs, that our God shulde be glorified in our example and ypricht dealing. But now sence ý carnal wisdome hath persuaded vs

to beare with manifest Idolatrie, & to suffer this Realme that God had ones purged, to be polluted againe with that abhomination, yea, alace, sence that some of vs that God made some tymes instrumētes to suppresse that impietie, haue bene the cheif men to conducte and conuoy ỳ Idole throughout all the quarters of this Realme, yea, to the houses of them that some tymes detested the Messe as the Deuill & his seruice. Sence that tyme we say, we haue found ỳ face of our God angrie against vs, his threatninges haue bene sharpe in the mouthes of his Messingers, which albeit for the tyme we dispysed and mocked, yet the iust experience conuincetb vs, that we wer wicked, and that they in threatning vs, did nothing but the dewtie of Godes trew Messingers.

And this is the secund cause ỳ moueth vs to this public humiliation, rather how nor in the beginning, to wit, that then we followed God, and not carnall wisedome, and therefore made he few in nomber, fearefull to many, fooles before the worlde, to confouud the wyse, & such as before euer had experience in armes, made God so bolde and so prosperous in all their interpryses, that the expertest Souldioures feared the poore plowmen, yea, our God faught for vs by sea, and by land, he moued the hartes of strā-

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gers to supportvs, and to spend their lyues for our releif. But now alace we se no signe of his former fauour, for wisdome and mãhood, strẽgth and freindes, honour & blood ioyned with godlynes, are fallen before our eyes, to let vs vnderstand what shalbe our distruction, if in tyme we turne not to our God, before that his wraith be further kindled. But this is not the end. For esperance, (or at least some opinion) had men before, that God shulde moue the Quenes maiesties hart, to heare the blyssed Euangell of Iesus Christ trewly preached, and so consequently, that she shuld abandone all Idolatrie & false Religioun. But now she hath giuen answer in plaine wordes, that that Religion in whiche she hath bene nourished (and that is meare abhomination) she will manteane and defend. And in declaration thereof, of laite dayes there is erected a displayed baner against Iesus Christ. For corrupted Hypocrites, and suche as haue bene knowen deceauers of the people, ar now authorised, to spew out their vennome against Iesus Christ his eternall treuth, and trew Messingers of the same. That Idole the Messe is now agane in diuers places erected. And what hereof may ensew, yea, or what we may looke, shalbe ye end of suche vnhappy beginninges, we desyre he godly deaply to considder. But let it be grãted

that we had not fallen back from our former fer uencie, that we saw not Godes angrie face, threat ning vs with more fearefull plagues to follow, ỳ the best part of our nobilitie were not exiled this Realme, nether yet that our Souerane were enimie to our Religiõ; that she beare no greater fauour to flattering Freares, and to corrupted Papistes, thẽ ỳ she doeth to our pure preachers.

Supposing we say, that none of these foresaid causes we had to moue vs (as that we haue thẽ all, and mo, if that we list to recompt them) yet is there one, which if it moue vs not to humilia tion, we showe our selues more then insensible. For now is Sathã so enrãged against Iesus christ and so odious is the lyght of his Euangell vnto that Romaine Antichrist, that to suppresse it in one prouince, Realme or Nation, he thinketh it nothing, vnles that in all Europe the godly, & such as abhorre the Papistical impietie, be there with also vtterly distroyed, and so rased from ỳ face of the earth, that no memorie of them shall after remaine.

If any think that suche cruelnie can not fall in the hartes of men, we send them to be resolued of those Fathers of the last counsall of Trent, who in one of their Sessions haue thus concluded. All Lutheriens, Caluinistes, and such as ar of the new Religion, shal vtterly be exterminat,

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the beginning shalbe in France, by conducting of the Catholick King Philip of Spaine, and by some of the Nobilitie of France, whiche mater (say they) put to some stay, the whole force of bothe, together with the Popes Army, & force of the Dukes of Sauoy, and Farrar shall assault Geneua, and shall not leaue it, til that they haue put it to sack, sauing in it no leuing creature. And with ỹ same mercy shall so many of Frãce, as haue taisted of the new Religion be serued. From thence expedition shalbe made against ỹ Germaines, to reduce them to the obedience of the Apostolick seate. And so shal they proceed to vther Realmes & nationes, neuer ceasing till that all be exterminate, that will not make homage to that Romaine Idole. How feirefull a beginning this conclusiõ and determinatiõ had. France will remember mo ages then one. For how many abuse a hundreth thousind men, women, babes, Virgines, Matrones, and aged Fathers suffered, some by sword, some by watter, some by fyre, & vther tormentes. The verray ennimies them selues are compelled to acknowledge. And albeit ỹ God of his mercy in a part disapointed their cruell interpryses, yet let vs not thinke that their will is changed, or their malice asswaged. No let vs be assured, that they abyd but oportunitie to finishe the work that cruelly against God, against his treuth,

& the trew professoures of the same, they haue begunne. The whisperinges whereof, are not so crete, nether yet the tokens obscure. For the trafique of that dragone, now with the princes of the earth, his promyses and flattering entysementes tend to none vther end, but to inflambe them against Iesus Christ, and against the trew professoures of his Euangel. For who can think that the Pope, Cardinalles, & horned Bishopes will offer the greatest portion of their rentes, for sustening of a warre, whereof no commoditie shuld redound (as they suppose) to them selues. If any think that we accuse them without caus, let them heare their owen wordes, for this they wrate neare the end of the same decree.

And to the end that the holy Fathers on their parte appeare not to be negligent, or vnwilling to giue their ayde and support vnto so holy an warre, or to spair their owen rentes and money: haue added that the Cardinalles shall content them selues of the yearely Rent of 5. or 6. thousand Ducates, and the rycheſt Bishop of 2. or 3. thousand at the most. And to giue frankly the rest of their Reuenues to the intertenement of the warre, which is made for the extirpation of the Lutheriens and Caluinistes sect. And for reestablisheing of the Romane Church, if such ryme as the mater be conducted to a good and

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happy end. If these be not open declarationes, in what danger all faithfull stand, if they can bring their crueltie to passe, let verray Idiotes Iudge. But let vs heir their conclusion. France and Germanie (say they) being by these mennes so chastised, abased and conducted to the obedience of the holy Romaine Churche, the Fathers dout not, but tyme shall prouide, bothe counsall and commoditie, that the rest of the Realmes about may be reduced to one flock, & one Apostolick gouernour and Pastour. &c.
By this conclusion we thinke that the verray blind may se what is purposed against the saincte of God in all Realmes and Nationes, to wit distruction with crueltie, or els to make them to worship that blasphemus beast, who being an Idole, vsurpeth to him self the name of vniuersal Pastoure. And being knowen to be the man of sinne and perdition, will be holden for ane Apostolick Gouernour. But some shall say they are yet far from the end of their purpose, and therefore we nede not to be so fearefull, nor so follist. We answer, the danger may be nearer, then we beleiue, yea, perchance a part of it hath bene nearer to our neckes, then we haue considered. But how so euer it be, seing that God of his mercy hath brought furth to lyght their cruell & bloody counsall, in the which we haue

not to dont, but still they continew. It becommeth vs not to be negligent nor sleuthfull, but we ought to follow the example of Ezechias, ye King of Iuda, who receauing not onely the despytefull answer, but also the blasphemous and threatning letter of Sennaherib, first send vnto ye Prophet Isayas, & pietifully compleined of ye instant troubles, willing him to make intercesiō vnto God, for the remanēt that were left. Vnto whome albeit that the Prophet answered, comfortablie assuring the King, that the ennimie shulde not come so near as to shoote Darte or Arrow within Ierusalem. Yet ceased not the godly King to present him self in the Temple of the Lord. And as a mā dispared of all worldly comforte, spred abrod the letters that proud Sennaherib had sent vnto him, and made vnto God his most feruent prayer, as in the 57. Cha. of the Prophet Isayas we may reade. The ennimie had turned back, and God had put a brydle in his nosethirles. And so men myght haue thought that the King neaded not to haue bene so sollist, But the Spirite of God instructed the hart of his seruand, to seake helpe where it wes onely to be found, and from the handes of god, who onely wes able to put finall end to that tyrannie. The example (we say) of this approued seruand of God, we ought to follow now whē

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dyke destruction is intended against vs, yea, not against one Realme onely, but against all ý professe the Lord Iesus, as before we haue herd. Albeit that God of his mercy hath stayed the furie of the Papistes for a tyme, we ought not to thinke that their malice is changed, neither that suche as trewly professe the Lord Iesus, can be in securitie, so long as that Babiloniane hoore hath power to enchant the Princes of the earth. Let vs therefore vnderstanding that she being dronken with the blood of the saintes, cā neuer repent of crueltie & murther, vse against her ý spirituall weapones, to wit, earnest inuocatiō of Gods Name, by the ý we find the proud tyrannes of the earth, in tymes past, to haue bene ouerthrowen. Abuse all these causes foresaid, we haue yet one ý ought not to be omitted, to wit, the body of this Realme hath lōg enioyed quyetnes, whill that vther Nationes about vs haue bene seueirly plagued. What thousandes dyed in the east countreyes, & in England of ý Pestē ano. 1564. Their owē confessiones bear record. What crueltie hath bene executed in France? what townes spoyled, & murther cōmitted, somwhat befor we haif declared, & moir we might, if ý we had not respect to breuitie & tyme. And what trouble is presently, & long hath bene betwix Denmark & Swaden, the posteritie of that countrie will after vnderstand.

And in all this tyme now sex yeares, and more hath God spared vs, so that the publict estate hath alwayes remaned quyet, except within these few monethes. Ought not the deape cõsideratiõ of this moue vs now to stoupe before our God? For haue we bene spared because ye oure Rebellion to God is les, then is the Rebellion of those nationes that we haue sene punished? If so we think, we are farre deceaued. For in so great light of the Euangell, we thinke that greater inobedience wes neuer showen vn to God, nor greater ingratitude vnto his Messingers, sence the dayes of the Apostles, then of late yeares hath bene (and yet is) within this Realme. Idolatrie is obstinatly mantened, hure dome and adulterie are but pastyme of ye flesh, slaughter and murther is esteamed small sinne, if any man haue freind in court, craftie dealing & the semple, disceat and oppression is compted good conques (yea, allace almoste vniuersally) parcialitie in iudgement, is but interpretatiõ of Lawes, yea, delaying of Iustice, what mater is that? What reuerence is had to Gods Messingers, and what respect vnto the pure that now so multiplies within this Realme (that the lyke hath seldome bene sene) thought we will cease the stones will cryel and condenpne vs, and yet what superfluitie? What vanitie? What feastig

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Riotatous banketting? hath bene (and yet is) vsed in court, countrie and townes, although ye tounges of men darre not speak, yet we thinke the purses of some do feale, and in their maner complaine. If these be not sinnes that craue plagues from God, we humblie desyre men to considder what are the sinnes that were layed to ye charge of Sodome and Gomorrha, by the Prophet Ezechiell.

Now say we, God before our eyes hath punished vthers, and can he spaire vs? Being more cryminal then they were? Nay he can not. And therefore there reltes nothing vnto vs but vtter exterminion, if we vnfeanedly turne not vnto our God, before that his wraith be further kindled against vs. Iudgement is begune in his owe hous, for if within Scotland amonges men of there estate, there wes to be found equitie, iustice, temperance, compassion vpon the poore, and vpright conscience, they did moste clearly shyne in them, whoe God before our eyes hath first dolected. Therefore (yet agane) we say, ye onely repentance cã saue vs from plagues more greuous then they haue felt, or that we haue sene of many yeares within this Realme.

But now we know, that suche as nether loue God, nor trewly feare his Iudgementes (for no Atheistes we haue, nor consummate Papistes

within this Realme) shal grudge and crye, what new ceremonie is this ỳ now we here of? Wherfore shall we fast? And who hath power to command vs so to do? A feg for their fasting, we wil fill & fearse our bellies vpon the ould fasiõ &c. Let not the godly be offended at the brocardes & lardons of such godles people, but let vs trẽble before our God, & considder that such hath bene the proude contempt of the wicked in all ages before vs, as in the Prophetes we may read. For Isay compleaneth, saying, when the Lord calleth to Sackcloth & Ashes, there is nothing herd, but let vs eat & drink, kill the fat, & make banket, let vs bring wyne in aboundance, and more, and if we must dye, let vs departe in ioye, for so they ment, whẽ that they said, let vs eat & drink, the morrow we shall dye. But let vs considder, what answer they receaue. As I liue saye eth the Lord, this your iniquitie shal not be forginen vnto the death, I shall take from ynow the myrth of wyne & oyle, your yong men shal fall by the sword, your aged men shall be led captiues, your delicate Dames shall trote vpon their fete ouer the riuer (meaning Euphrates) their buttockes shalbe naked, & their shame shal not be hidde. &c. Ieremie the Prophet preached & eryed euen to the King, and to the Quene, and cõmanded them to walk in lowlynes, to do Iustice, to

sence, to represse impietie, and so he promysed y they shulde sit still vpon their Throne in ioy & quyetnes. But if they wolde not, he boldly pronounced that their Carcasses shalbe cast to the heit of the Sone, and to the frost, & colde of y night. Ezechiell in his age vseth the same ordour, and in his owen body showeth vnto the signes of humiliation, and of the plagues that shuld apprehend them for their Rebellion.

All their admonitiones were dispysed we confesse, but thereto we shulde not looke, but vnto that which ensewed suche proude contempt.

If we wolde that our Palices shulde be so destroyed, that they shulde remaine desolate, and be dennes to Dragones.

If we wolde that our land shuld be laid waste and be a pray to our ennimies, and if we wold y the rest of the plagues, threatned by the Prophetes, and which haue apprehended the disobedient before vs, shuld come vpon vs in full perfectio. The we nead nether to Fast nor pray, repent nor turne to God. But if we desyre ather to find mercy in this lyfe, or ioy & cōfort in the lyfe to come: we must showe our selues vnfenedly, sorry for the abhommationes that now vniuersally reigne, we must be lyke Lothe in Sodome, and Noha, in that Catholicke defection from God, wes into the first age. And by their examples, & notable delyuerances, ought we to

be encoraged, to showe our selues sory for this present corruption, and to oppone our selues thereto, to the vttermoste of our powers, vnles that we wolde haue portion with the wicked. Nether ought we to be discoraged, becaus that the contempners, godles people, and mockers of all godlynes, shall preuale vs in multitude. Their nomber (deare brethren) shall not hurt our innocencie, if that we with vnfeaned harte turne vnto our God, for the promes of his mercy is not bound vnto the multitude, so that he will not heare, but where the greatest part is godly. No, deare brethren, wheresoeuer two or thre be gathered in his name, there is he in the middest of them, and againe, who soeuer inclleth the name of the Lord, he shalbe saued, yea, euen whē in Gods displeasure the whole world shalbe plagued. And therefore let vs not follow the multitude in euill doing: but let vs declyne from the wayes of their vanitie, and by vnfeaned humiliation of our selues. Let vs purches fauour, before that Gods vengeance brust out lyke a fyre.

THE power that we haue to proclame this Fasting, is not of man, but of God, who by the mouth of his Prophet Ezechiell, pronounceth this sentēce. If the watchemā se the sword or any vther plague comming vpon the land, if

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he blowe not the trumpet, and plainely warne them to turne to God: and if the sword come & take any away, the wicked shall perishe in their iniquitie: but their blood shalbe requyred from the handes of the watcheman. Now so is it, of God of his mercy hath rased vp amonga vs mo watchmen then one or two, of whose mouthes we can not deny, but we haue heard fearefull threatnigs of plagues, to follow vpō this proud contempt of all Godes graces.

¶ And therefore we in the feare of our God, willing to auoyd the vttermoste of the plagues, haue with one consent concluded this godly exercise to be vsed amonges vs, in signe of our vnfeaned humiliatiō, which albeit the godles shall mock, yet ar we assured, that he who ones pronounced this sentence. The soule that shal not be afflicted that same day, to wit, the day appointed to publict humiliation, shall perishe irō amonges his people, yea, euerie soule that shall do any worke that day I shall destroy suche a soule from the middest of his people. The ceremonie and the certane statute day we knowe to be abolished at the comming of Christ Iesus, together with the rest of the figurall ceremonies, but the effect thereof shal abyd so long as there abydeth an trew Churche vpon the face of the earth, into the which repentance and remission

of sinne, ar publicly preached. And therefore albeit we haue no corporall punishement, to inflict vpon the contempners of that godly exercise, yet haue we the spirituall sword, whiche ones will stryke sorer then any materiall sword can or may.

The Iudgementes and iustice of our God are immutable, he abydeth the same and one God that drowned the world by watter, that consumed Sodome and Gomorrha, with fyre frō heauen, that plagued Pharo, distroyed Ierusalem, & hath executed his fearce iudgemētes in all ages, yea, & euen before our eyes. It is the same god (we say) that this day by his faithfull seruandes calleth vs to repentance, whose voces if we cōtempne, we declare our selues rebellious to our God, mockers of his threatninges, and suche as some tymes in despyte cryed, we will walk according to the luste of our owen heartes, & let the counsall of the holy one of Israell come as inlist. &c. And if so we do, then wo, yea, wo and double dampnation vnto vs, for then euen as assuredly as God liueth, so assuredly shal the plagues that our eares haue oft herd, be powred furth vpon vs, euen in the eyes of this same peruerst generatiō, with whome we contēpne godly and before whome we are nether feared nor ashamed, stubburnely to proceed frō sinne to cō

tempt.

Our hope is better of yow (deare brethren) yf haue professed the Lord Iesus with vs, within this Realme, albeit that this we speak to let yow vnderstand, what rebellion hath bene in ffrshe beforeys, & how it hath bene punished, that we may learne to stoupe before our God, by vnfeaynedrepentance, & then we shall be assured, that according to the promes made by the mouth of Ioell. Our God shall leaue vnto vs a benedictiō albeit that the vehement fyre of his wrath shal consume the inobedient.

But in ow least that we shulde thinke that the obseruatiō of the ceremonie is aneugh to please God, we must vnderstand what thinges must be ioyned w̄ fruteful fasting, & what thinges they are that maymak our fasting odious to our god. And first we haue to vnderstand, that fasting by it self considered, is no suche thinge as the Papistes heretofore haue ymagined, to wit, that it is a worke meritorious, & a satisfaction for the sinnes before committed. No all they that fast with that intent, renounceth the merites of christes death and passion, in so farre as they ascriue to fasting (whiche is but an exercise vsed by mā) that which is onely proper to Iesus Christ, whiche is, that he by offering vp him self ones for all, hath made persite for euer, those that shalbe sanctified, we must further vnderstand,

that as ỳ Kingdome of God is nether meat nor drinke, so is nether fasting by it self semply considered. The cause why that Kingdome is grãted to the chosen, nether yet eating (moderate we meane) any cause why the reprobate are frustrat therof. But vnto fasting ther must be somewhat ioyned, if that God shall looke vpon it at any time in his fauour. The Prophet Ioel is witnes hereof, who in the persone of God, said vnto suche as he had seueirly threatned. Turne vnto me in your whole hart, in fasting and murning, in which wordes the holy Ghoste first requyreth the conuersion of the hart vnto God, and thereto ioyneth fasting & murning, as witnesses of the sorow that we haue for our fotmer offences, & feare that we haue of his seueir iudgementes, the releif whereof we publictly professe, we can obteane by no vther meanes, but by Gods fre mercy, frome whome we haue before declyned. So that the verray exercyse of Fasting, & the murning, and prayer theirwith ãnexed, so solempnedlie protest, that by our Fasting we merite not, fot he that still confesseth his offence, ãd in bitternes of heart cryeth for mercy, doth not brage of his merites, if the Papistes reply, yet God looketh to the Fasting, and heareth the prayers of suche as rightly hũble them selues before him, we deny not, but

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thereto we adde, that rightly did Iquer not humble him self before God, that trusted or glorified in the merites of his own workes, for without faith it is vnpossible to please God, & faith dependeth vpon the promes of gods free mercy through Iesus Christe, & not vpon the merites of any workes. The Pharisie in braging, was reiected, but the Publican in denying him self, & calling for mercy, was iustified, not by his workes which he had not, but by grace and mercy, for the which he sobbed. Daniell fasted, confessed his sinnes, and the sinnes of the people, & thereto he added moste earnest & furiate prayers. But doeth he alledge any of them as a cause why God shuld ather be mercyfull to him or to the people, nay we finde no such thing, but the plaine contrarie, for thus he concludeth. Now therefore our God heare the supplication and prayer of thy seruand, and show thy pleasing visage vnto thy Sanctuarie, ý lyeth wast for ý Lordes sake. O my God giue thy eare that thou maist heare, and open thyne eyes, ý thou maist see the waiste places of the Cittie, which beareth thy name, for we alledge not our righteousnes in our prayers, that we powre forth before thee: but thy moste abounding mercy. Lord heare, Lord be mercyfull, Lord take heed, and helpe, and delay not for thy owen self my good

Wherunto plainly see whereupon this excellent seruant of God grounded him selfe to purches Godes fauour, to wit, vpon the Lord, that is vpō the Saiour, and Mediator promysed, vpone ye moste aboundant mercy of God, and vpō God himself, for he vnderstoode what God had promysed, as euidently ye mouth of Moyses, as by ye Prophet Esaias sayinge: Behoide yat I am, yea, euen I am the Lord, & there is no God but I. I kill & I giue lyfe against, I giue ye wound, & I shall heale. For my owne sake wil I do it, saye the Lord. Mynde these and the lyke promises we say, did all the Saincte of God in all their necessities, depend, and did looke to escape thēce, without respect to their owe workes, they dampned the best of their owe workes, and called them nothing but fylthynes before God. Yet therfore yet as of before we boldely affirme, that the Papistical fasting was not only vaine (for what fasting is it to abstaine from flesh, & to fill the bellie with fishe, wine, spyce, & other delicates) but also it was odious vnto God, and blasphemous to the death of Iesus Christ, for the causes foresaydes. And this muche shortly for those things that must be iayned with fruitfull fasting.

Now we haue to consider, what thinges may make our fasting odious, besydes this prauo opinion of

nion of merite, whereof we haue spoken. It is no dout but that infidelitie maketh all the workes of the reprobate odious before God, yea, euen when that they do the verray workes that God hath commanded, as we may read in Math. 5. 6. and 7. Isai. 1. and 66. &c. And diuers vther places, but because that infidelitie lurketh oft in the hart, and can not well be espyed, but by the bitter & rotten frutes that spring thereof. The Spirite of God hath painted furth vnto vs in plaine wordes, what vices may make vs and all our workes odious before our God, so that neither wil he heare our prayers, nor regard our fasting. Salomon sayeth, he that diuerteth his eare from the cry of the pure, his prayer shalbe abhominable before God. And Isai in the person of God sayeth, Albeit that ye shal streache out your handes, and multiplie your prayers, yet will I not heare you, for your handes are full of blood. But moste plainely to our purpose speaketh the same Prophet, saying. The hous of Iacob daylie seaketh me, and they wolde know my wayes, as a Nationе that wrought iustice, and that had not left the iudgement of their God. They aske me iudgementes of Iustice (that is they querrell with me) and they desyre that God shall draw neare. Why haue we fasted (say they) and thow beholdest not?

We haue afflicted our soules, & thow misknowest it. The Prophet answereth in the person of God, and sayeth. Beholde in the day of your faste, ye will seak your wil, and requyre all your dettes, beholde ye faste, to strife and debait, & to smyte with the fist of wickednes, ye shall not faste as they do to day; to make your voice be herd aboue, that is to oppresse vthers, so that they are compelled to cry vnto God. Is it suche a faste that I haue chosen? That a man shuld afflict his soule for a day, and to bow downe his head, as a bull rashe, & to ly downe in sackcloth and ashes. Wilt thow call this a Fasting, or an acceptable day vnto the Lord? Is not this the fasting that I haue chosen, to louse the bades of wickednes, to take of the heuie burdinges, and to let the oppressed go fre, and that ye break euerie Yock? Is it not to deale thy bread vnto ý houngrie? And that thow bring the pure that wandreth vnto thy hous? When thow seest the naked, that thow couer him? And hyde not thy self from thy owen flesche? Then shall thy lyght break furth as the morning, and thy health shall growe spedely, thy righteoufnes shall go before thee, and the glorie of the Lord shall embrase thee, &c. In these moste notable sentences, & in suche as follow in the same place, we haue to mark, what thinges may make our fasting to be

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reiected of God, what he craueth of such as fast gracefully, and what promes he maketh to such as obey him. This people externally professed God, they daylie sought his face, by repeting to the Temple, hearing of the Law, and exercysing of the Sacrifices, yet did God plague them in mo sortes then one, as in the booke of the Kings and Cornickles we may read. In their extremitie they ran (as to theme appeared) to the vttermoste refuge, they fasted, and vnfeanedly hũbled their bodyes, for that the Prophet meaneth when that he sayeth, that they fasted till ý their neckes were weakned and made faint as a bull rasse, for verray lacke of corporall foode. They layed of their gorgious garmentes, & put on sackcloth. &c. And yet were theie troubles nothing releaued. And that wes the cause why they querrelled with God, and said. Why haue we fasted, and thow hast not sene? &c. And in verray deid to the naturall man it wes strange, for God had promysed that he wolde comforte his people, whensoeuer they shulde humble thẽselues before him, notwithstanding their former iniquitie.

In the externall ceremonies, nor in the corporall exercyses, there could no fault be espyed. Why thẽ doeth not God heare them? cõtane they? God answereth ý their outward profession

wer but Hipocrysie, their fasting wes but mocke
ing of God, and their prayers could do nothing
but prouoke him to further displeasure. Becaus
that albeit they retained the Name of God, &
albeit that they appeared in his Temple, yet had
they forsaken bothe his iudgementes, statutes,
and holy ordinances. Albeit the body kouped,
and wes afflicted by fasting, yet remained ý haut
proud and rebellious against God, for they fol-
lowed their owen corrupted wayes, they op-
pressed suche as were subiect vnto them, their
heuie Yock lay vpon the neckes of such as could
not ridde them selues from their bondage. A-
monges them were stryfe, debate, whispringes
of malice, yea, open contemption, & manifest vi
olence, which all wer euident declarationes of
proud hartes, and impenitent soules. And
therefore God giueth vnto them open defyance,
in the tyme when they think that they seak his
peace most earnestly. And therefore ought we
this day that professe the Lord Iesus, & haue re-
nounced abhominations of Papistrie, within the
Realme of Scotland, giue diligent head. For it
is not the semple knowledge of the treuth only,
nor yet the victorall professiõ of the same, ý
is acceptable before God. Nay, nay, deare bre-
thren, he requyreth the fruites of repentance, &
they are, to declyne from euill, and to do good,

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as we may read in many places of the Scripture. Thinke we it a thing aggreable with the nature of the Eternall our God, that he shall receaue vs in fauoure, after that we haue offended? And we will not for his sake remit the iniuries that ar done to vs. Can we thinke to be at peace with him? When that we stubburnely will continew in stryfe amonges our selues. Shall he releiue our greif, bondage, of Yorke? And we will not releiue the burdinges that vniustly we lay vpon our brethrene. Shall he bestowe his vndeserued mercy vpon vs? And we can showe no bowelles of mercy, to suche as we see in misetie before our eyes. Let vs not be deceaued, God can not deny him self. Murther, malice, hatrent, cruelte, oppresion, stryfe, thift, deceat, iniust dealing, couetousnes, auaritiousnes, and vnmercyfulnes vnto the poure, besydes pryde, huredome, adulterie, wantonnes, and the rest of the workes of the flesh, are so odious before God, that whill that any of them reignetth in the hart of man, he and his whole workes are detestable before God. And therefore if we desyre that Godes fearefull iudgementes shalbe stayed, let vs (that know the truth, and say that we professe the same) vnfeanedly returne vnto oure God. Let vs not be inferioures to the King of Ninive, who

commanded euerie man to turne from his wicked wayes, and frō the iniquitie that wos in his handes. Let vs considder what our God craueth of vs, but especially let Earles, Lordes, Barrons, Burgesses, and Artificers cōsidder by what meanes their substances are inereased.

It is not aneugh to iustifie vs before God, ye ciuile Lawes can not accuse vs. Nay brethren, ye eyes of our God pearseth deaper, then mannes Law can streache. The Law of man can not cōuict the Earle, the Lord, the Barrone, or Gentilman, for oppressing of the pure labourers of the ground, for his defence is ready. I may do with my owen as best pleaseth me. The Merchand is iust aneugh in his owen conceit, If before men he can not be conuict of thift and deceat. The Artificer and craftisman, thinketh him selfe fre before God, albeit that he nether worke sufficient stuffe, nor yet sell for reasonable price. The worlde is euill (sayeth he) and how can men liue if they do not as vther do. And thus dooth euerie man leane vpon the iniquitie of another, so thinketh him selfe sufficiently excused, when ye he mooteth Craft with craft, and repulseth back violence, as her with deceat, or illes with vpon iniurie. Let vs be assured deare brethren, that these be the sinnes which heretofore haue prouoked God, not onely to plague, but also to destroye,

stroye, and vtterly ouerthrowe strong Realmes, and flourisheing common wealthes.

Now seing that the iustice, and Iudgementes of our God, abyde for euer, and that he hath so lempnedly pronounced, that euerie Realme, nation or Cietie, that sinneth as did Iuda and Ierusalem, shalbe lykwise punished. Let that fearfull distruction, that came vpon them, into the which after hõger and pest, the sword deuored withoute discretion, the riche and pure, the Noble, and those that were of basse degree, ỳ yong, and olde, the Preastes, and Prophetes, yea, the Matrones, and Virgines, eschaped not the day of that sharp visitation. Let their punishement (we say) prouoke vs to repentance, and so no dout, we shall finde fauour in the eyes of oure God, albeit that he hath begunne to showe vnto vs euident signes of his displeasure, iustly conceaued against vs. But (as God forbidde) if we mocke his Messingers, and dispyse his wordes, till that there be no remedie as they did. Then can we (whome God hath rased vp to instruct and forewarne yow) do nothing but take witnesse of heauen and earth, yea, and of your owe conscience, that we haue faithfully instructed yow in the right way of God, as well as concerning his trew worshipping, as in doing of your dewties one to another. And also that we haue

commanded euerie man to turne from his wicked wayes, and frō the iniquitie that wes in his handes. Let vs considder what our God craueth of vs, but especially let Earles, Lordes, Barrons, Burgesses, and Artificers cōsidder by what meanes their substances are increased.

It is not enough to iustifie vs before God, ye ciuile Lawes can not accuse vs. Nay brethren, ye eyes of our God pearseth deaper, then mannes Law can streache. The Law of man can not cōuict the Earle, the Lord, the Barrone, or Gentilman, for oppressing of the pure labourers of the ground, for his defence is ready. I may do with my owen as best pleaseth me. The Merchand is iust enough in his owen conceit, If before mē he can not be conuict of thift and deceat. The Artificer and craftisman, thinketh him selfe fre before God, albeit that he nether worke sufficient stuffe, nor yet sell for reasonable price. The worlde is euill (sayeth he) and how can men liue if they do not as vther do. And thus dooth euerie man leane vpon the iniquitie of another, so thinketh him selfe sufficiently excused, when ye he meateth Craft with craft, and repulseth back violence, as her with deceat, or ellies with open iniurie. Let vs be assured deare brethren, that these be the sinnes which heretofore have prouoked God, not lacty to plague, but also to destroye,

stroye, and vtterly ouerthrowe strong Realmes, and flourisheing common wealthes.

Now seing that the iustice, and Iudgementes of our God, abyde for euer, and that he hath so lempnedly pronounced, that euerie Realme, nation or Cietie, that sinneth as did Iuda and Ierusalem, shalbe lykwise punished. Let that fearfull distruction, that came vpon them, into the which after hõger and pest, the sword deuored without discretion, the riche and pure, the Noble, and those that were of basse degre, ỳ yong, and olde, the Preastes, and Prophetes, yea, the Matrones, and Virgines, eschaped not the day of that sharp visitation. Let their punishement (we say) prouoke vs to repentance, and so no dout, we shall finde fauour in the eyes of oure God, albeit that he hath begunne to showe vnto vs euident signes of his displeasure, iustly conceaued against vs. But (as God forbidde) if we mocke his Messingers, and dispyse his wordes, till that there be no remedie as they did. Then can we (whome God hath rased vp to instruct and forewarne yow) do nothing but take witnesse of heauen and earth, yea, and of your owe conscience, that we haue faithfully instructed yow in the right way of God, as well as concerning his trew worshipping, as in doing of your dewties one to another. And also that we haue

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forewarned yow of the plagues to come, firste, by our tounges, and now by our pen, for a perpetuall memorial to the posteritie that shal follow. Who shall glorifie God, ether for your cõuersion, or els for your iust condempnation, & seueire punishmentes, if ye continew inodediẽt.

To prescriue to euerie man his dewtie in particulaire, we can not, because we knowe not wherein till euerie man, and euerie estate particularely offendeth, but we must remit euerie estate, and euerie man in his vocation, to the examination of his owen conscience. And that according as God cõmandeth in his holy Law, & as Christ Iesus requyreth, that such as shall possesse the Kingdome with him, shall do. Which is, whatsoeuer (sayeth he) that ye wold men, shulde do vnto yow, do ye the lyke vnto them. By this reule which the Author of all equitie, iustice, and policie hath established. Send we the Earles, Lordes, Barrones, and gentilmen, to trye their owen consciences, whether that they wolde be content that they shulde be entreated (if God had made them husband mẽ, and labourers of the ground) as they haue entreated, and presently doeth entreat, suche as some tymes had a moderate and reasonable lyfe vnder their Predecessours. Whether we say that they wolde be content that their steadings

and

and malings shuld be rased from male to ferme, from one ferme to two, and so going vpward, til that for pouertie, the ancient labourers are compelled to leaue the ground in the handes of the Lord. If with this entreatment they wold be content, we appeale their owen conscience. And if they think that they wolde not, then in Godes Name we requyre them to beginne to reforme them selues, and to remember that it is not we, but that it is Christ Iesus that so craueth of the. And vnto the same reule we send Iudges, Lawers, Merchandes, Artificers, and finally, euen the verray labourers of the ground them selues. That euerie one in his owen vocation may trye how iustly, vprightly, & mercyfully he dealeth with his Nightbour. And if he finde his conscience accused by the former sentece of our Master, let him call for grace, that he may not only repent for the bypast, but also amend in tymes to come, and so shall their falting, and prayers be acceptable vnto God.

If men think that we requyre the thing that is vnpossible. For what wer this els? but to reforme the face of the whole earth? Which neuer wes, nor yet shalbe, til ý the righteous king & Iudge appeare, for the restauratiō of all things. We answer, ý we speak not to ý godles multitude, nether yet to such as ar mockers of gods iugemēts

whose portion is in this lyse, & for whome the fyre of hell (which now they mock) is assuredly prepared. But we speak to such as haue professed the Lord Iesus with vs, who haue communicated with his blyssed Sacramentes, haue renoūced Idolatrie, and haue a wowed them seiues to be new creatures in Iesus Christ, in whome they are ingrafted as liuely branches, apt to bringe furth good frute. Now why it shuld be thought vnposible, that these men (of what vocation ẏ euer they be) shulde begin to expresse in their liues, that which in worde they haue publictly professed. We se no good reason, vnles that he wolde say ẏ it is vnposible that God shall now work in men of his age, as we read that he hath wrought in men before vs, & ẏ wer blasphemie.

¶ Seing that the hand of our God is no more shortned towardes vs, thē that it hath bene towardes those that haue past before vs. At Godes semple cōmandement Abraham left his Fathers hous and natiue countrie. Moyses preferred ẏ condition of the people of Israell, euen in their greatest aflicion, to the riches & glorie of Pharaois Court. Dauid vpō the vnction of Samuell did paciently abyd the persecutiō of Saul many yeares. Zacheus at an dennar with Christ Iesus wes not only content to restore what soeuer he had before defrauded, but also to giue the half

of all

of all his substance to the sustentacio of ý poore.
And the faithfull in the dayes of the Apostles, solde their possessions, and ministrat vnto the indigent. None of these excellent workes craue we of the faithfull in our age, but onley those, without the which the spirite of sanctification can not be knowen to be in man, to wit, that euerie man speak the treuth with his brother, ý none oppresse nor defraude another in any busynes, that the bowels of mercy may appeare amonges suche as God hath called to his knowledge, and finally, ý we altogether that professe the Lord Iesus, & do abhorre Idolatrie, abhorre also all kynde of impietie, studying to habound in all good workes, and to shyne as lyghtes in ý middest of this wicked generation. Which if we do not, we declare no dout that Christ Iesus dwelleth not within vs, but that we are they ý heare and know the wil of our Lord, but do not the same. And vnto what curse and maledictiō suche persones are subiect, the parable of ý fig tre which wes threatned to be cut downe, if it brought not furth frute, the curse giuen to it, vpon the which Christ Iesus being hongrie, fand no frute, and his last sentence against the reprobate, do sufficiently witnes. In the whiche we haue to obserue, that the reprobate ar adiudged to ý fyre, that neuer shalbe quenched, not only

because they committed iniquitie, but also be-
cause they wer not found fruiteful in good wor-
kes. Let euerie man therefore that will auoyde
plagues temporall and perpetuall, vnfeanedlie
studie to accomplishe in worke, that whiche in
word, and outward profession he doeth awow,
and vpon suche no dout shall the benedictiō of
God rest, when the manifest contempners, and
cloked Hypocrites shalbe rased fro the face of
the earth, and shalbe cast in vttermoste darknes,
wher there shalbe weaping & gnashing of teith
without end, whiche shalbe the rewairde of all
their wicked workes.

Mo thinges we wolde haue written, suche as ỳ
notes vpon the disconfiture of Iosua at Hay, &
of the Israelites feighting against Beniamin, to-
gether with the foolishe opiniō of the Papistes,
who think them selues oblished to fast fourtie
dayes (which they call their Lent) because that
Christ Iesus fasted fourtie dayes, immediatly af-
ter his Baptisme. But these we ar compelled for
this present to pretermit, be reasō that the tyme
appointed to this present exercyse of fasting ap
procheth so nye. If God of his mercy shal pleis
to continew the light of his Euangell amonges
vs, this argument will be enlarged and set furth
with greater circumstances from tyme to tyme.

Now to the ordour, exercyse, and abstinence
that

that is to be kept into this public Fasting. First it is to be obserued, that the two dayes before expressed, to wit, the secund and thrid Sonday of Maij instant, are not appointed for any Religione of tyme, nether yet that those precysed dayes shalbe obserued euerie yeare following, but because that shortly thereafter are the Estates of this Realme appointed to conuene in Parlament. Therefore the whole Assemblie thought those dayes for the present necessitie moste meit, leaving in the libertie of the Churche, what tyme they will appoint to that exercise in all tymes to cum.

The Sondayes are appointed not of superstition, nether yet to bring in any Schysme within the Churche, but because that vpon the Sonday the people (especially that dwell a landward) may best attend vpon prayer, and the rest of the exercyses that ought to be ioyned with public Fasting.

THe abstinence is cōmanded to be frō Setter day at eight houres at nyght, till Sonday after the exercyse at after none, that is after fyue houres. And then onely bread and drink to be vsed, and that with great sobrietie, that the body crauing necessarie food, the soule may be prouoked earnestly to craue of God that

which he hath needeth, that it mercy for oure former vnthankfulnes, and the assistance of his holy Spirite in tymes to cum.

Men that will obseruе this exercise, may not any of the two dayes vse any kynde of gammes but exercyse them selues after the public Assemblies in preuie meditation with their God.

Gorgious apparell wolde be abstеaned fra, during the whole tyme of our humiliation, which is from the one Sonday in the morning, till the nixt Sonday at night. Albeit that the straitnes of abstinence is to be kept, bot the two dayes onely.

We do not binde the conscience of persones that be vnable to ȳ extremitie of the abstinece, and yet do we exhort them to vse their libertie (if any they take) in secreite, least that vthers ather follow their euil example, or els iudge thē to be despysers of so necessarie an exercyse.

The tyme that shalbe spent, aswell before none as after, must be left to the wisdome of the discrete Ministers, who best can iudge bothe what the auditour may beare, and what thē selues are able to susteane. But becaus that this exercyse is extraordinarie, the tyme thereof wold be somewhat longer then it vsed to be in the accustomed Assemblies. And yet we wolde not haue it so tedious, that it shulde be noysome to

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the people. And therefore we think that three houres and les, before none, and two houres after none, shalbe sufficient for the whole exercyse publict. The rest to be spent in priuie meditation, euerie familie apart.

The Sonday preceding the second Sonday of Maij, as before is said, shall euerie Minister giue aduertisement to his flocke of suche things as ar to be done the nixt Sonday following, and of the causes of the same, with suche exhortation as God shall put into their mouthes, to make the people to embrase the iust commandement of the Churche with more glaide myndes.

In townes we think expedient, that the exercyse of the doctrine beginne vpon the setterday ar after none, immediatly preceadinge the first Sonday of abstinence, that the people may be the better prepared religiously to vse the ceslatiõ of the nixt day. But in land ware we think good that the doctrine beginne the Sonday before. The argument of the Sermon and exhortation to be taken from some proper place of the Prophetes, as of Ioell the first, where he sayeth, Sanctifie a Faste, appoint the Assemblie &c. Or of Ionas the third, where Ionas crye, and yet fourtie dayes, and Ninive shalbe destroyed &c. Or of Ieremie the seuenth. Where thus he sayeth. Heare the word of the Lord all Iude, and

ye that enter in by these gates. &c. Or of the entreatene of Lucas, vpon the declaration of the tyrannie to our Maister the crueltie of Pylate, and vpon his answer. Or vpon any vther proper place within the Scripture, that entreateth of repentance, of publict humiliation, of the causes, and of the frutes of the same. This ended, and ouer for preparation, the beginning shalbe vpon Sonday, from the Law of God, because ye all that offendeth Godes Maiestie, proceadeth from the transgression thereof, and therefore after a short prayer. That God will please to make his holy word to fructifie amongest vs, this confession shalbe made.

¶ The Confession that shall go before the reading of the Law, and before euerie exercyse.

It is of thy mercy O Lord, and not of our merites, that thou hath pleased the to show thy self vnto vs worse nor euer from the beginning, & vnto none in this last and most corrupt age, yea Lord we further confesse, that neither Law, nor Ewangel, can profite vs to saluation, except that thou of thy meere grace worke into vs aboue all power that is in vs our nature. For albeit thou teache, we shall remaine ignorant, albeit thou threaten, we shall contemphe. And albeit thou promise mercy & grace, yet shall we despair

and

and remaine in infidelitie. Onlesse thou write mee
alin vs new hartes, wryt thy Law into the sonne,
and seale into vs remission of our sinnes, and ye
the sense and feeling of thy fatherly mercy, by
the power of thy holy Spirite. To the originall
world thow spak by Noha. To Pharad and his
people, by thy seruand Moyses. To all Israel by
the fearefull Trumpet of thy Law. To the Cit-
tie of Ierusalem, by thy owē wisdome, our lord
Iesus Christ. And to the multitude, aswell of
Iewes as Gentiles, by the preacheing of thy ho-
lie Apostles. But who gaue obedience? Who
trembled and constantly feared thy hote displea-
sure? Who did righlyacknowledge the tymes
of their visitatiō? And who did not scaffe & keipe
to the end, thy fatherly promises?

Onely they o Lord, to whō thy Spirite was
the inward teacher, whose hartes thow opened
& from whome thow tehouch Rebellion and
infidelitie, the rest were externally called, but
obeyed not, thay herd hell mercy offered, and
threatnings pronunced, but nether with the
one nor with the vthers were they effectually
moued. We acknowledge o Lord that the same
corruption lurketh in vs, that pudeth forth and
that is the instruction, & iust condemnatiō.
And therefore we most humbly beseak thee o Fa-
ther of mercyes, for Christ Iesus thy sones sake,

that euthow hes called the light of thy word clearely to shyne amongst vs, and as thow hatte plainely instructed vs by the external ministerie in the right way of Salvation. So it will please the inwardly to moue our dull hartes, and by ye power of thy holy Spirite, that thow will wryte & seale into them that holy feare and reuerence, which thow craues of thy chosen children, and that faithfull obedience to thy holy will, togethet with the sealing and sense that our sinnes are fully purged, and freely remitted by that only one Sacrifice, which only by it self is acceptable vnto thee, to wit, the obedience, death, and mediation of thy only Sonne our Soueraine lord, only Pastor, Mediator, and hie Preast, our Lord Iesus Christ. To whome, with thee, and with the holy Ghost, be all honour and glore, world without end. Amen.

¶ This Confession ended, the Minister or Reader shall distinctly read the 27. and 28. of Deuteronomii, which ended, the Minister shall visie euerie man to discend secretely into himself, to examine his owen conscience, what dare he fore doth in itself gyle before God. The Minister him self with the people shall prosecute the seruice, and remaine in priuate meditation a reasonable space, as the quantie of ane houre or more. Thereafter shall ye Minister exhort the people to

confesse

confesse with him their sinnes and offences as followeth.

IVst and righteous art thow ô Lord God, Father euerlasting, holy is thy Law, and moste iust are thy iudgementes, yea, euen when thow doest punishe in greatest seueritie; we do confesse as the treuth is, that we haue transgressed thy whole Law, and haue offended thy godly Maiestie, in breaking and violating euerie precept of the same. And so moste iustly may thou poure furth vpon vs all plagues that are threatned: and that we find powred furth vpon the disobedient at any tyme from the beginning. And so much the rather ô Lord, bicause that so long we haue bene called, by thy holy word to vnfeanded repentance, and newnes of lyfe: & yet haue we still remained in our former Rebellion, and therefore if thow wilt enter in iudgement with vs, we can neither escape perpetual in this lyfe, nor iust condempnation in the lyfe to cum. But Lord thy mercy is without measure, and the treuth of thy promise abideth for euer. Vnworthy ar we that thow shuldest looke vpō vs, but Lord thow hast promysed that thow wilt show a mercy to the moste greuous offenders, whensoever that they repēt. And further, thow by the mouth of thy deare Sone our Lord Iesus Christ, hast promysed that thow wilt giue thy

holy Spirite to suche as humbly call vnto thee. In boldnes of the which promes, we moste humble beseak thee O Father of mercies, that it wold plese thy godly Maiestie, to work into our stubborne hartes, an vnfeined dolour for our former offences, with some sense & feeling of thy grace and mercy, together with an earnest desyre of Iustice and righteousnes, in the whiche we are bound continually to walk. But because that neither we nor our prayers can stand before thee be reason of that imperfection which still remaineth in this our corrupted nature. We flee to the obedience and perfite Iustice of Iesus Christ, our onely Mediator, in whome and by whome, we call not onely for remission of our sinnes, but also for assistance of thy holy Spirite, but also for all thinges that thy godly wisdome knoweth to be expedient for vs, and for thy Church vniuersall. Praying as he hath taught vs saying, Our Father &c.

¶ This ended, the Minister shall read the Text, whereupon he will ground his Sermone.

First he shall expone the dignitie and excellencie of Gods Lawe. Secondly, the [illegible] punishmentes that do [illegible] together with the blessinges [illegible] bestow vpon [illegible] Thirdly, [illegible]

Christ

Christ Iesus to be the end and perfection of the Law, who hath perfitely accomplished ý which was impossible to the Law to do. And so shall we exhort euerie man to vnfeained repentance, to steadfast faith in Christ Iesus, and to fruitfull frutes of the same.

The Sermon ended, the cõmon prayer shalbe vsed that is conteaned in the Psalme booke, the 46 page thereof, beginning thus. God almightie and heauenly Father. &c. Which ended, the 51. Psalme shalbe soung whole, and so with the benediction, the Assemblie is to be dimitted for ý exercyse.

At a sermone.

FFret inuocatiõ of Godes name publicklyi by the Minister, and secreitly by euery man for a reasonable space. The Minister may take the argument of his Sermon from the beginning of 119. Psalme, where the diligent Reader shal obserue the properties and conditions of suche, as in whose hartes God wryteth his Law. Or if ý be thought ouerhard, then may he take ý Text of Iohne. God is light, and in him there is no darknes, if we say we haue fellowship with him. &c. The prayer is referred vnto the Minister, then a Psalme shalbe soung.

The benediction and exhortation, to call to mynd wherfore ý exercyse is vsed, being ended,

The publicke exercyse shalbe put to end for that day.

ALbeit that to landward the people can not well conuene euerie day betwix the two Sondayes, yet in Burghes and townes we think they ought to conuene, an hour before none, & an hour and more at after none. The hour before none, to be the hour accustomed to ý common prayers. The hour at after none to be at 3. houres or after.

¶ The Exercyse of the whole weke.

THe beginning euer to be with confession of our sinnes, and imploring of Godes graces. Then certaine Psalmes, and certane histories to be distinctly red, exhortation to be concerned thereupon, and prayers lykwise, as God shal instruct and inspyre the Minister or Reader.

¶ Monondayes before none.

Psalm. 2. 3. and 10. Historie 2. of the Iudges.

After none.

Psalm. 12. 13. and 17. Historie 6. of the Iudges.

¶ Tuesday before none.

Psalm. 25. and 28. Historie 7. of the Iudges.

After none.

Psalm. 36. and 40. Historie 11. of the Iudges.

¶ Wednesday before none.

Psalm. 44. and 49. Historie 19. of the Iudges.

After

After none.

Psalm. 44. and 56. Historie 20. of the Iudges.

¶ Thursday before none.

Psalm. 49. and 57. Historie 3. and 4. of Ester.

After none.

Psalm. the 37. Historie the 5. 6. & 7. of Ester.

¶ Fryday before none.

Psalm. 59. 61. and 64. Historie 2. of Paralip. 20.

After none.

Psalm. the 69. Historie the 36. of Isai.

¶ Setterday before none.

Psalm. 68. and 70. Historie the 37. of Isai.

After none.

Psalm. 74. and 77. Historie 9. & 10. of Esdras.

¶ Sonday the last day of this publict exercise for this tyme, before none shalbe vsed in all thinges as the former Sonday, except that the 26. of Leuiticus may be red for the 28. of Deuteronomion, and for the prayer shalbe vsed that which is to be found in the Psalme buke, the 165. page, beginning. Eternall and euerlasting. &c.

Sonday at after none.

Psalm. 78. Historie the 9. of Daniell.

¶ The exhortatió and prayers ended, for the conclusion shalbe distinctly red the 80. Psalme, and so with exhortation to euerie man to considder to what end the whole exercyse tendeth. With benedictió the Assemblie shalbe dimitted.

THe exhortations and prayers of euery seuerall exercise, we haue remitted to be gathered by the discrete Ministers, for time preased vs so, that we could not frame them in such ordour as wes conuenient, nether yet thought we it so expedient to pen prayers vnto men, as to teach them with what hart, and affection, & for what causes we shulde pray in this great calamitie, appeareing shortly to ouerwhelme this whole Realme, vnles God of his great mercy abuse mānes expectation finde the remeady. Before whome it is that we haue (and presently do) prostrate our selues, for obteaning of those thinges, without which the lyght of his Euangel, can not lōg continew with vs. And therfore yet ones agane we exhort, and by the power cōmitted vnto vs by God, charge all that professe the Lord Iesus, and the sinceritie of his Euangel, within this Realme, ȳ euen as they luse the quyetnes of their cōmon wealth, the continuance of Christ Iesus his holy Euangel within the same, & their owē Saluation, together with the Saluation of their posteritie, that vnfeanedly they prosttate them selues before the Throne of Godes Maiestie, & in bitternes of hart pray with vs.

Aryse ô Lord, and let thine ennimies be confounded. Let them fle from thy presence, that hate thy godly name. Let the grones of thy afflicted

ficted enter in before thee. And preserue thow by thy owen power suche as be appointed to death. Let not thy ennimies thus tryumph to ý end: but let them vnderstand that against thee they fight. Preserue the wyne which thy ryght hand hath planted. Oppone thy power to the power of that Romaine Antichrist, and let the glorie of thine annoynted Iesus Christ our lord shine before all Nations. So be it.

Hasten Lord and tary not.

THE SVPERINTENDENTES, MINISTERS, AND COMMISSIONERS of Kirkes, reformed within the Realme of Scotland, Assembled in Edinburgh the 25. day of December. 1565. To the Ministers of Iesus Christ, within the same Realme, desyre grace and peace from God the Father of our Lord Iesus Christ, with the perpetuall comforte of the holie Spirite.

THe present miserie, and greater troubles appearing shortly to follow, craue (deare brethren) that euerie one of vs exhorte and admonishe another, that we recule not backe in the beginning of this battel, which is cum vpon vs, vnlooked for of many.

And therefore it is that we your brethren, partakers with yow of the afflictions of Iesus christ vnderstãding the extremitie, wherin the whole Ministers within this Realme now stãd, for lake of reasonable prouison, to them selues & pure families, Haue thought expedient to communicate with yow our myndes by this our letter. Whiche is, that first we shall diligently marke, those wordes of the Apostle, saying. No man shalbe crowned, vnles he striue laughfully, and also that fearefull sentence of our Maister Iesus Christ, saying. No man putteth his hand to the plough, and looking backe, is apt to the Kingdome of God. We haue ones professed our selues warriours against Sathan, and labourers in ye husbãdrie of the Lord our God, who of his mercie hath opened our mouthes to exhort vthers to contempne this wicked world, and to cõtend to enter into that heauẽly Ierusalem. God hath honoured vs so, that men hath Iudged vs the Messingers of the euerlasting, by vs hath he disclosed Idolatrie, by vs ar the wicked of ye world rebuked, and by vs hath our God comforted ye consciences of many that wer oppressed with ignorance and impietie. Cõsidder then deare brethren what sclander and offence shal we giue to the weak? What occasion of reioysing shall the ennimies haue? And to what ignominie shal we

expone

expone the glorious Euangell of Iesus Christ? If that we for any occasion shall desist & cease from publict preacheing of the same.

We that admonishe yow are not ignorant, nether yet altogether without experience, how vehement a dart pouerrie is, and what troublesome cogitations it is able to rase, yea, euen in men of greatest constancie. But yet deare brethren, we ought earnestly to considder with what conditiones we are entered, into this moste honorable vocation, and what we chiefly seake in the preacheing of the Euãgel. For if we lay before vs vther conditions, then Iesus Christ laide before his Apostles, when he send them furth first to preach the glaide tydinges of his Kingdome. And if we seak and ymagin to our selues, better entreatment of the wicked generation, then we finde the derrest seruandes of God haue gotten in the world: we ether deceaue our selues, or els declare vs not to be trew successoures of those, whose doctrine we propone to ỳ people. They were send furth as sheape, amonges the middest of Wolfes, to them it wes pronounced, ỳ they shulde be hated, they shulde be mocked, men shulde curse and persecute them for the Testimonie of the treuth, which threatninges we find not to haue bene vaine, but to haue fallen vpon the cheif members of Iesus Christ, as the Actes

of the Apostles beare testimonie. And think we that the same Euangell whiche they preached, can haue ane vther successe in oure Ministerie, then it had in theires? In giftes we must cõfesse our selues far inferioure to those lyghtes of the world, in diligence and painefull trauell we can not be compared, and yet we looke to be partakers of the Kingdome, which God hath prepared for suche as paciently abyde the gainecomming of the Lord Iesus. And shal we in nothing cõmunicate with them? They were some tymes whipped, some tymes stoned, oft cast in preson, & the blood of many sealed vp their doctrine. And shall we for pouertie leaue the flock of Iesus Christ, before that it vtterly refuse vs? God forbidde deare brethren, for what shall discerne vs from the Mercenaries and Hyrelinges? If our constacie in aduersitie shall not do it. The hyrelinges in tyme of quyetnes, teache the treuth as we do, in giftes and vtterance they cõmonly excead vs, in lyfe & conuersation, they may for a season be irreprehensible. What is it then that maketh them Hyrelinges? Our Master and Sauiour Iesus Christ answereth saying. The Mercenarie feeth the Wolf coming, and fleeth, because he is a Mercenaire, Then the leauing of ỳ flock, when Wolfes come to inuade it, proueth suche as wer holde Pastonrs, to be nothing but

Hyrelings,

Hyrelings, we deny not, but if in one Cietie we be persecuted, we may laughfully fle vnto another, yea, if one Realme cast vs furth, we may receaue the benefite of another. But euer still v this condition, that we cast not from vs the profession that publictly we haue made, nether yet that we cease to fead the flocke of Iesus Christ, and to gainestand the teachers of fals doctrine, so far furth as in vs lyeth. But hereinto standeth the questiõ, whether may we whome God hath called to this honour, that he hath made vs Ambassadoures of his good will, vnto this vnthankfull generation, desist from our vocation? Becaus that we can not be prouided of reasonable liuinges, as God hath cõmanded, & our traueles deserue. The Spirite of God vniformly through the Scriptures will answer vs. That Helias wes send to be fed by the Rauens. Elizeus and his scollers wer cõpelled to gather herbes to make pottage. Paule did oft liue by the worke of his owen handes, but we neuer find that they receaued dimission from their vocations. Seing then deare brethren, that God as yet hath tempted none of vs with the extremitie that we finde vthers before vs, haue suffered & ouercome, let vs be ashamed so suddenly to faint, euen in ỳ brunt of the battel. The price of Christ Iesus his death and passion is committed to our charge, ỳ eyes

of men are bent vpon vs, and we must answer be fore ý Iudge, who will not admit euerie excuse that pleaseth vs, but will iudge vprightly, as in his worde he hath before pronounced. Let vs therefore stand fast, not only in the treuth, but also in defence & aduancing of the same, which we can not do, if we cease from our publict vocations. Let vs deare brethrene stand fast in the same, & commit our bodyes to the caire of him who feadeth the foules of the aire, and hath promysed that he knoweth whereof we haue nead. He preserued vs in the darknes of our Mothers bosome, he prouyded our foode in their breastes, and instructed vs to vse the same, when we knew him not, he hath nourished vs in the time of blindnes & of impietie, and will he now dispyse vs? When we call vpon him, & preach the glorious Gospel of his deare Sone our Lord Iesus. Nay deare brethren, he nether will nor can vnles that infidelitie cut vs of frō his mercyfull prouidence. Let vs cōsidder ý the whole earth is the Lordes, and all the fulnes of the same, ý he is able to moue the hartes of men, as pestiple seth him. He is able to blysse & multiplie thinges that ar nothing in the eyes of carnall mē. It is but pouertie that as yet doeth threaten vs, & if we be not able to contempne: how shall we abyde the furie and terrour of death? Whiche

many

many thousandes before vs haue suffered for ye testimonie of the same treuth, which we profess and teache, & dispysed all worldy redemption, as ye Apostle speaketh. This is but a gentle tryal whiche oure Father taketh of oure obedience, which if we willingly offer vnto him, the bowels of his Fatherly cõpassion, will rather cause ye heauens, yea, the rockes and riuers to Minister vnto vs thinges necessarie to the body, thẽ that he shall suffer vs to perishe, if we dedicate our whole liues vnto him. Let vs be frequent in reading (which allace oaer many dispyse) earnest in prayer, diligent in watcheing ouer the flock, cõmitted to our charge, and let our sobrietie & temperate lyfe, ashame the wicked, and be example to the godly. And then there is no dout, but the Eternall our God shall remeady this extremitie, he shall confound our ennimies, and shall shortly conuert our teares and murning, in ioy and myrth, to the glorie of his owen name, & to the comfort of the posteritie to cum. Through the merites and intetcession of Iesus Christ our Lord, whose holy Spirite comfort yow and vs to the end. Of Edinburgh in our generall Assemblie, the last Sesion thereof.

Anno. 1565.

¶ To the faithfull Reader.

ALbeit that nether suche as did first cōmand nether yet those that haue travelled to set furth this ordour of publict fasting, and admonitions to the Ministers, haue impyre aboue ý bodyes of suche as vnto whome they wryte: yet haue they no dout power from God to rebuke sinne, and to craue repentāce, especially of such as God hath called to his knowledge, in ý middest of this moste obstinate and corrupt generation. And therfore in the bowels of Iesus christ we requyre all men to ponder and wey, what is the estate of this Realme at this present, and if they se not clearely iust causes why that God shuld punishe in his hote displeasure, then we can be content that men liue at their owen qwyetnes. But if that Iustice be vniuersally oppressed, & iniquitie so manteaned, that it ouerflowneth this whole Realme, then dar we be bolde to cry with the Prophet Ezechiell, that suche as marne not for the abhominations that now habound, shall perishe in the iniquitie of this moste stubburne generation. Wilt that suche as simplie obey God, speaking by his moste dispysed Ministers, shall auoyde vengeance bothe tēporal and eternal, we dofit not but such as think them selues more wise, then they declair thē selues godly, shall ask wherefore shall we be subiect to

iect to the ordinances of men? Haue we not the Spirite of God to teache vs in all thinges? We answer, that if we as men, cõmand any thing, let it not be obeyed, but if we in this age command the same thinges which God in the ages before vs hath commanded by his seruandes, let them be ware, least ẏ in dispysing of vs, they dispyse not also the Eternall God: whose holy word is to vs assurance of euerie precept that we haue giuen. And further, we feare not to say ẏ suche as murne not with Iacob in his affliction, shall not reioyse with him in the day of his delyuerance, but they shalbe compelled to murne and quaike with Pharao without end.

Many thinges we haue omitted to further oportunitie, and better occasion. God grant that thinges semplie spoken, and vprightly ment, may be interpret according to the reule of charitie, and obediently followed as God requyreth.

¶Iohne Knox at the command of the publicte Assemblie.

¶Math. 24. Heb. 10.

¶Watche and pray, for the dayes ar euill, and the righteous Iudge is in readynes to cum.

¶Hasten Lord and tary not.

CERTAINE CHAPTERS AND PARTES OF THE Scriptures vſed be the Miniſters of Edinburgh & Halyrudhous in the tyme of Godes viſitatiõ be the peſt. In the tyme when in the Court rãg all impietie, as murther, huredome in contẽpt of Godes word, bot eſpecially in the tyme when ꝑ Quene wes ſtrikken be Gods hand in Iedburgh alſo in the tyme of famine and derth, and at vther ſuche tymes as God gaue occaſion, and according to the maner of the ſcurge.

In tyme of peſt, the 21. of Numeri the 34. of the ſecund buke of Samuel 3. Chap. of Ezechiel, the xci. Pſalme, with vther ſuche places proper for the ſame.

¶ In tyme when impietie abounded.

Ezechiell the 3.
The 1. of Zephaniach.
Numeri the 16.
Numeri the 25.
Joſua the 7.
1. of Sameel the 4. and 7.
1. of Samuel the 15.
1. of the Kinges the 13.
2. of the Chron. the 26.
Eſayas the 3.
Ieremias the 34.
Oſeas the 4.
Amos the 6.
Obadiach.
Micheas the 2.
Zachary the 5.
Eſra the 4.
Nehemiach. 9.

CERTAINE CHAPTERS AND PARTES OF THE Scriptures vsed be the Ministers of Edinburgh & Halyrudhous in the tyme of Godes visitatiõ be the pest. In the tyme when in the Court rãg all impietie, as murther, huredome in contẽpt of Godes word, bot especially in the tyme when ye Quene wes strikken be Gods hand in Iedburgh also in the tyme of famine and derth, and at vther suche tymes as God gaue occasion, and according to the maner of the scurge.

In tyme of pest, the 21. of Numeri the 34. of the secund buke of Samuel 3. Chap. of Ezechiel, the xci. Psalme, with vther suche places proper for the same.

¶ In tyme when impietie abounded.

Ezechiell the 3.
The 1. of Zephaniach.
Numeri the 16.
Numeri the 25.
Iosua the 7.
1. of Sameel the 4. and 7.
2. of Samuel the 15.
1. of the Kinges the 13.
2. of the Chron. the 26.
Esayas the 3.
Ieremias the 34.
Oseas the 4.
Amos the 6.
Obadiach.
Micheas the 2.
Zachary the 5.
Esra the 4.
Nehemiach. 9.

Esayas the 58. 1. of Kinges the 17. 18.
Haggeus the 1. 2. of Kinges the 4.
Amos the 4. 2. of Kinges 6. 7. and 8.
Amos the 8. Zachary the 7.

And vthers such lyke partes of Scriptures according as the correction wes laide of God, for euen as the Lord our God hes diuers and sindry wandes wherewith he scurgeth the world: bot mercyfullie correcteth his owen children for their profite, so hes he lefe diuers examples in holy Scripture how his chosen hes vsed them selues vnder euerie sorte of correction by him Fatherly laide vpon them, as in the Chapters be fore expressed wes first noted, to steare man to preuent Godes Iudgementes be trew & vnfeanned repentãce before the plague came. So these Chapters now noted, wes chosen be the Ministers of Edinburgh and Halyrudhous, & vthers godly their about at such tymes as God did visie thé, as is abone expressed. To testifie alswa ý the Kirk of God nor the faithfull and discreite Ministers are not bound at euerie humiliation to stick scrupulously to the former, as no vther may be chosen, bot as God changeth his wandes, so may our prayers with the examples of ý sanctes so afflicted be changed and ordoured. Nether can the wicked iustly accuse vs in so do

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ing of inconstantie, bot rather ought the chose to glorifie God that our publict fasting and humiliation is not bound to mannes cõmandemẽt precyselie, nor to olde customes, as the papistes vsed their ceremonies, bot as God vesies vs, so in that maner seak we him as he teacheth vs, & giueth vs examples in his moste holy word, according to his Fatherly correction.

Thre causes of this publict Fast.

As in these dayes we call vnto him for mercy for our vnthankfulnes, being so oft and diuers tymes delyuered, and yet his benefites so suddẽlie forget, in that that we se sinne so to abound in all estates, Godes fearefull threatninges not feared, bot the pronouncers thereof mocked & disdaned be the most part of the world. Secũdly the great hounger, famine, & oppresion of the pures, althought the riche & wealthy ỳ keapes their corne whill the wyld beastes eat it feil not the samin, whose plague suddenly followes, if hastely they preuent not Godes iudgements be vnfeaned repentance. Thridly and cheifly we humble our selues, & call vpon our God for the comfort and delyuerance of oure afflicted brethren in France, Flanders, & vther partes, for al thought the plague and cruel decreit of Trent is begune at Susan, or rather into fylthie Sodome in Pareis that Boucheour hous of Sathan, be

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those manesworne and cruell murtherers, yet their mynde is no les cruelly bent towardes vs, for if they had not pietie to drink their owen bloodes, and to se the samin ryn in the streites with Manasses, mekle les will they be moued v̂ compassion when they shal onely heir crueltie vsed against strangers, except God drowne Pharao, chase and slay Sennaherib, confound and beate doun with shame Herod, which muste be through the prayers of the Sanctes of God, hũbled vnder his mightie hand. Those and vther many folde causes, as sinne vnpunished in many places, the craftynes of the worldelinges, with the appearand deceatfulnes of fals brethren, moueth vs this day to stoup vnder his mighty hãd, which we cal vnto him, for his owẽ names sake, we may do without Hypocrisie, then not douting bot the frute and profite thereof shalbe found & sene, as at diuers tymes we haue felt to his owen glorie, and comfort of his Kirk. To whome be praise glorie and honour for euer.

An anſvvere FOR THE TYME, TO THE EXamination put in print, vvith out the authours name, pretending to mayntayne the apparrell preſcribed againſt the declaration of the myniſters of London.

Phillip. III.

As many as be perfect, let vs be thus mynded but if you be otherwiſe mynded, god ſhall reuele euen the ſame to you.

M. D. LXVI.

Emd. 11 Ph

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